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who by incessant interstimulation modify and civilize one another, and produce those great uniformities of belief and sentiment which are the platforms upon which social groupings most readily arise.

The book before us is far from being a handbook of sociology for there are many aspects of social life Tarde did not touch. He attended to the psychology, rather than to the structure, of society, and even in this department he set forth the weaving of social tissue rather than the building of social groups. Tarde, moreover, was a historical intellectualist, and was never able to do justice to that manner of interpretation known as "historical materialism." He gave too great prominence to the propounders of ideas and failed to see how often the mutations in the spiritual life of society—religion, morals, art, philosophy, etc.—are determined by a shifting of the economic plane. For example, the wide diffusion of feudal relations seemed to him due to a fury of imitation, rather than to the wide diffusion of certain conditions that naturally generate feudalism. Wars were looked upon by him as the outcome of differences of opinion rather than differences of interest. Despite this, and despite certain exaggerations of his two great principles, invention and imitation, there is no book one would sooner place in the hands of the skeptic, to convince him there is, after all, something in sociology.

The book will prove an excellent text for students, inasmuch as it never leaves the reader self-complacent, but constantly stimulates him with alluring vistas and glimpses of vast horizons. Tarde's thought is man's size and challenges the reader to put forth his utmost powers.

In view of the goodness of the translation, one is surprised to find certain strange slips. We find "being beseeched," for *being besought* (p. xvi), "in advance" for *before* (p. 43), "universe" for *world* (p. 49), "soliditary" for *solidarity* (p. 148), "reunion" for *union* (p. 256), "fatuous" for *infatuated* (p. 257).

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L'anarchisme aux Etats Unis. By PAUL GHIO. Paris: Armand Colin, 1903. 8vo, pp. xvi + 196.

History of Socialism in the United States. By MORRIS HILLQUIT. New York: Funk & Wagnalls, 1903. 8vo, pp. 353.

Another foreigner has come among us with a notebook, observed hastily, generalized sweepingly, written a few interesting and appar-

ently faithful descriptions, and concluded with a magnificent prediction as to our whole political future, derived apparently from sheer inspiration.

In Mr. Ghio's opinion, inequalities of wealth in the United States are increasing, and the power of government, ostensibly democratic, is the agency by which, through special favors—customs duties, franchises, etc.—the moneyed class is able steadily to augment its wealth and power; yet the spirit of equality is nowhere stronger than here and must at length assert itself triumphantly; "this will be the work of the 'intellectual anarchists,' like Tucker and his disciples." Whether one accepts or rejects this view, the present attempt at justifying it is evidently not well performed. The census returns for 1890 and 1900 are made the basis of an argument that the wage-earners received a less share of the national income in the later than in the earlier year. The statistical methods of this showing are at some points astonishing. An average rate of wages in manufactures for each of the two years is found by dividing the total sum paid in wages (according to the census) by the average number of wage-earners employed during the year, making the average wages \$448 for 1890, but only \$437 for 1900. The obvious general comment on this calculation is that it presupposes for the census figures a precision which does not belong to them; more specifically it should have been noticed, by a slight study of the census reports, that the method used in 1890 for calculating the average number of workmen is widely different from that of 1900; that, further, many general superintendents, managers, and officers of corporations were reported with skilled workmen in 1890, but excluded from that category in 1900; that the enumeration of 1890 was much less complete than that of 1900—in one instance (cotton-ginning) the number of establishments was made to seem seven times greater in 1900, though it is probable that the number had actually decreased. Mr. Ghio supports by statistics similarly misleading the proposition that the cost of living increased greatly from 1890 to 1900. Certain articles are mentioned which appear from a table prepared by the Department of Labor to have risen greatly in price (various meats, eggs, salt, pepper, tea, coal, glass-ware, petroleum, and furniture), but the author neglects to mention, as candor required, that the same table shows a slight fall in the average prices of food (all kinds) during the same period, a fall of about one-tenth in clothing, and no substantial change in the average for all com-

modities. There are other statistical blunders equally serious. It cannot, however, be denied that this discussion justifies at any rate a suspicion that the wage-earning population gained little from the increase in the national income during the last decade of the century, but an argument to that effect would have much more force if based simply on statistics of wages and prices, instead of the unwieldy and uncertain census totals.

The reader is surprised to hear that slavery in the northern states was "already" declining by about 1850 (p. 48), or that the people of the United States, as compared with other nations, are peculiarly "mystical," and that what are here called manifestations of this spirit—the "Brotherhood of the Co-operative Commonwealth," the "Roycrofters," etc.—are movements of great practical importance. It would be difficult to justify the statement that the single-tax movement has been swallowed up in "socialism proper." Again, it is a mistake, not without importance, at least as showing the hasty inaccuracy of this book, to say that of the Chicago Haymarket anarchists sentenced to death all but the one who committed suicide were executed.

Mr. Hillquit's book is an unpretentious account of the early socialistic movements—Owenist, Fourierist, etc.—and of the later socialism. He is a partisan, being a leader of one of the socialist factions, but his partisanship is not often obtrusive. He repeats once more the often argued complaints of the condition of the American farmer, and the similarly familiar protest against Mr. Cleveland's action regarding the great strike of 1894, as well as the opinion, evidently erroneous, that the rise of trade unions is due essentially to the rise of trusts. The history of the earlier "utopian" movements is told in readable fashion, and the recent history of political socialism is set forth as clearly as it is possible to describe such a confusing jumble of factions and subfactions.

A. P. WINSTON.

Zur Genesis des modernen Kapitalismus: Forschungen zur Entstehung der grossen bürgerlichen Kapitalvermögen am Ausgang des Mittelalters und zu Beginn der Neuzeit, zunächst in Augsburg. By JACOB STRIEDER. Leipzig: Duncker & Humblot, 1904. 8vo, pp. ix + 233.

The subtitle sufficiently indicates the purpose of the book, except that it has as a secondary purpose the refutation of a certain point in